

have been strong with many of our forefathers. Such a wish was gratified by pilgrimage to the shrines of Italy and the East. The pilgrim's mission gave a claim to hospitality, and perhaps afforded some little sanctity against violence, in days when the robber was better known on the road than the hotel-keeper. Many were the Englishmen who slept in the convent of St. Bernard on their route to the cities of the South. Even the Wife of Bath, in Chaucer's Prologue to the ' Tales/ had thrice

ben at Jerusalem,
She hadde passed many a strange streme ;
At Borne* she had been and at Boloine,
In Galice at St. James, and at Coloine.

Another motive for pilgrimage, as perennial as the craving for travel, is the desire to see the home of a great man that is dead, in default of seeing his face and hearing his voice. But the motive on which the priesthood, and in particular the guardians of the relics, laid stress, was the absolution and other spiritual graces obtainable by virtue of pilgrimage to particular shrines. Pilgrimage was often ordered by the priest as a form of penance to obtain absolution, and pardon for sins was granted by Papal bull to persons who should visit certain specified places.¹ But it was to his own city that the Pope sought chiefly to attract visitors. In 1300 Boniface the Eighth had held his famous jubilee, offering plenary indulgence to all who should that year make the pilgrimage to Eome.² The shrines of the Holy City after that never ceased to attract sinners, or those who desired license to sin. More than a generation after Wycliffe died, a remarkable advertisement was issued to attract pilgrims from our island. It is in the form of an English poem, entitled the * Stations of Eome.' It calls attention to the Eoman pilgrimage as equal in value to the longer journeys to Jerusalem and Santiago de Compostella, which alone rivalled it in the estimation of the pious. The preface runs as follows:—

He that will his soul leech
List to me, and I will you teach.
Pardon is the soul's boot,
At great Eome there is the root.

¹ Cutts, 162; *Memorials of Ripon*, i. 114. * Outts, 168.